A U M

The boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the Supreme.
—*Proverb from Lucifer.*

THEOSOPHY

Vol. XXVIII | May, 1940 | No. 7

THE TEACHER

IT is a strange paradox that the more fundamental the truth, the less direct, or rather, definitive, have been the statements of the Teachers. Indeed, a Great Teacher is known by his reticence concerning unspeakable things. The Great Ones of the past wrote nothing down for the reason that, being great, all their words were concerned with the ultimates of life, and every affirmation about an ultimate truth may be made into dogma by unwise followers. There is no barrier to knowledge so strong as a partial idea that is blindly believed. One who supposes he has the truth in a formula has ceased searching, and this is the ultimate blindness.

What more important query than, "Is there the Ego?" Yet Buddha would make no answer to the wandering monk. Here is one whose sole purpose in life was to teach the truths concerning the destiny of the soul, refusing to speak of its immortality! And Plato, withdrawing behind the veils of allegory and myth, confuses unwary minds with fantastic physics and geography in his discussion of the same mystery! *Why?*

Have we heard of Jesus Christ, Son of God, who is "alone" our Savior, who died in agony on the cross that our sins might be washed away? What truer than this statement, if the Christ be within each man? And what more false if He be another and without? The difference is only a word—*within* or *without*—but what a difference!

H. P. B. wrote: "If we at times speak bitterly of popular modern Christianity, it is because we know that, with all its other ennobling and saving tendencies, on this all-important point it leads to the destruction of myriads of souls. For it leads to the belief that it

signifies little what a man does, if he only believes that his sins are forgiven him, and that by relying on the merits of Jesus Christ he may escape the vengeance of the Lord. But there is no anthropomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute, simply a question of balance of affinities; and they, whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities; while those in whom these tendencies are spiritual pass upwards."

We sometimes suppose the sufferings of life are more than we can bear; that our privations, our losses and our miseries have never been equalled. But think of one who had come as a teacher among mankind, who taught a little of the mystery of the divine incarnation, and then, having passed from the scene, watched what men made of the doctrine he had brought; one who has heard, for nearly two thousand years, "men of God" in "houses of God" thunder the text: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." What could ameliorate the tragedy of such a spectacle?

The bond of compassion is also the bond of mental woe unspeakable. To love is to suffer with all the loved ones who suffer; there is no escape from human suffering for those who would aid humanity, except that the wise can bear their crosses steadfastly, in full knowledge that they do all they can. The true Teacher ever has "that supreme consolation of Prometheus, who suffered in self-sacrifice—'For that to men he bare too fond a mind . . . ' as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance."

But it is not to avoid personal suffering that the Teachers practice reticence. Every one among them would welcome personal annihilation if such a sacrifice could bring peace and harmony to others. And it is precisely because of this Selflessness that they are truly the *immortal Gods*. The Teachers of mankind use "dark sayings" because all truth is double-edged, and in the hands of ignorant and mischievous men can become the means to incalculable evil. The mysteries are kept mysteries, not to withhold the truth, but to protect man from himself. There is only one Teacher to whom it is given to make final revelations with absolute surety against misuse. That Teacher is the Voice of the Silence. All the work of all the Teachers of history has been to awake in the human heart a listener to that Voice.

To teach the laws of the Path is within the power of every adept, but every disclosure gives power. It is one thing to transmit doctrines orally to the disciple, at low breath, within the protecting walls of the sanctuary. While the burden of responsibility borne by the Hierophant is great, how much more hazardous an undertaking it is to place in writing, within the reach of all, *secret* doctrines lost to the world for many centuries? Who can measure the knowledge that must have belonged to H. P. Blavatsky and to her hidden Colleagues under whose guidance she worked?

Even within her lifetime, the occult pretenders made capital of the most sacred of her teachings, and in the seven times seven years since her passing the corruptions have multiplied beyond calculation. The Founders of the Theosophical Movement must long before have known these things would come. H. P. B. herself has said that she did not take up her mission blindly. The fact that They and She saw all this, and nevertheless caused the Wisdom-Religion to be recorded in its present form, shows that public teaching was a necessity of the cycle. Evils would come, but greater evils would be avoided. That H. P. B. was chosen to be the Messenger hints of her greatness as a Being who *could* serve at such time. The havoc wrought, not by her coming, but by a world little able to bear her presence, suggests in some measure the sacrifice of one who *would* serve at such a cost.

I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters;* and as ready as the Rosicrucian pelican to feed with my heart's blood the chosen "Seven."

No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. Try to realize that progress is made step by step, and each gained by *heroic* effort. Withdrawal means despair or timidity. Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With each morning's awakening try to live through the day in harmony with the Higher Self. "Try" is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* —H. P. B.

THE ASTRAL BODY

Historical Studies: V

ROBERT A. MILLIKAN, one of the leading physicists of the world, shows in a few short paragraphs of his essay, *Time, Matter, and Values,* that the crude materialism developed during the eighteenth and nineteenth centuries today lacks even the faintest similitude of scientific support. He recounts a series of important discoveries in physics, ending with the theory of relativity and the atomic phenomena on which the Heisenberg principle of uncertainty is founded, and concludes:

> Result, dogmatic materialism in physics is dead! If we had all been as wise as Galileo and Newton it would never have been born, for dogmatism in any form violates the essence of scientific method, which is to collect with an open mind the brute facts and let them speak for themselves untrammeled by preconceived ideas or by general philosophies or universal systems.[1]

Biologists early borrowed the method of physics and tried to apply it in their study of the phenomena of life. Along with the method of physics, biologists adopted the "dogmatic materialism" of which Dr. Millikan speaks. Modern Biology is in the throes of a struggle to throw off this materialism, again in imitation of physics, and inspired partly by the same reasons. Chief among the causes for the downfall of materialism in physics was the formulation of the electron theory of matter at the turn of the century. The discoveries on which this theory is based show that the substratum of physical reality is not composed of myriads of indivisible billiard-ball atoms, but of units of electricity: physical nature is a system of forces in dynamic equilibrium. Slowly, biologists came to realize that living things, too, are constructed of electrical or dynamic units. The biochemist is now an electrical engineer. According to a modern authority, Prof. Albert P. Mathews,

> The main difference between living and lifeless, between irritable and non-irritable protoplasm, is the energy content of its molecules and atoms. . . . The difference between the reactive molecules of protoplasm and the same unreactive molecules outside of protoplasm is a difference in energy content. The various chemical and physical powers of protoplasm which so strikingly differentiate it from the lifeless are due to this increase in the energy content of its molecules.

---

[1] *Time, Matter, and Values,* (Chapel Hill: University of North Carolina, 1932), pp. 92-6.

> Living matter contains molecules having a high content of energy and capable of passing to a more stable dead form in which they contain less energy.[2]

A wealth of investigation testifies to the electrical nature of vital phenomena. Russian biologists have concluded that the only difference between living and dead protoplasm is in the lowered magnetic susceptibility of the latter, due to altered electrical tensions.[3] Dr. Grace Kimball has shown that the growth rate of yeast cells can be retarded by placing the cells in the field of permanent magnet.[4] Drs. Cole and Curtis of Columbia University have found that the cells of the Nitella have an electrical "skin" which separates the electrical structure inside the plant from the electrical conditions of its water habitat. They also discovered that the single cells of the Nitella propagate electrical nerve impulses in the same way that nerve fibers in animals and man conduct electrical impulses.[5] It is well known that the cell has electrical polarity. In germ cells the effect of this polarity is conspicuous in the grouping of the contents of the cell (nucleus, mitochondria, golgi bodies, etc.) with respect to its electrical axis. But the position of these bodies does not in itself constitute the basis of polarity: the axis of the polarity *remains unaffected* when these bodies are displaced by centrifuging or mechanical pressure.[6] It seems clear that the electrical character of protoplasm is not in any way dependent upon the visible constituents of the cell. Biologists must seek for the source of vital electricity in the optically clear fluid of the cell, the hyaloplasm. According to Dr. Edmund Wilson, dean of American cytologists: "Of all the cell-constituents the structureless hyaloplasm is the most constant and most active; and may perhaps be regarded as forming the fundamental basis of the protoplasmic system from which directly or indirectly all other elements take their origin."[7]

Electrical activity, the dynamic characteristic of living protoplasm, is one of the unexplained "brute facts" of modern biology. There are other such facts. One of them is simply stated by Dr. R. E. Coker of the University of North Carolina: "It is not the number of chemicals or their weights which gives character to

---

[2] In *General Cytology,* edited by E. V. Cowdry (Chicago: University Press, 1924), p. 25.

[3] New York *Herald-Tribune,* Sept. 29, 1936. [4] New York *Times,* June 21, 1936.

[5] *Herald-Tribune,* Aug. 16, 1937; *Times,* Feb. 27, 1938.

[6] Edmund Wilson, *The Cell in Development and Heredity* (New York: Macmillan Co., 1925), pp. 106-9.

[7] *Ibid.,* pp. 77-8.

protoplasm; it is the *organization* of the substance that is the essence of life, chemically or biologically speaking."[8] Now almost every effective analytical technique of the biologist destroys or alters this organization by the act of examining it; in other words, in order to study vital activities in terms of physical and chemical laws, it is necessary to eliminate the *pattern of organization* through which what biologists call "life" manifests. Thus the physicist, Niels Bohr, has proposed an idea which Dr. Coker quotes as the "biological principle of uncertainty":

> *The strict application of those concepts which are adapted to our description of inanimate nature might stand in a relationship of exclusion to the consideration of the laws of the phenomena of life.*[9]

Dr. Coker defends this principle by showing the limitations of experiment on living things and concludes: "My vision of the future encompasses no conceivable state of biological and chemical science when all or any biological phenomenon will be reduced to chemical and physical terms."

The question arises, for all biologists who are not mechanists, To what terms *can* biological phenomena be reduced? If chemical and physical laws cannot alone account for vital activity, what *is* the "lowest common denominator" of organic life?

A living being is more than a fortuitous concurrence of atoms; the doctrine of Democritus and Epicurus, even when supplemented by Newton's laws of motion, is not sufficient to account for the complex forms which exist above the mineral kingdom.

Here, in the word *form,* is the clue to the present emphasis in modern biological theory. Atomistic materialism is being replaced by a view that may be named "formal materialism." It is materialism because the suggestion of an indwelling intelligence as the builder of the forms is still too "metaphysical" for serious attention. This intelligence is an implicit necessity of biological discovery, but an explicit heresy to biological theory. While physicists have accepted atoms (rather electrons, protons, etc.) and physical law as the primary facts of their science, biologists are now beginning to regard organic form as *sui generis,* not reducible to physical terms. In the words of Prof. Ross G. Harrison of Yale, "Living protoplasm is a complex mixture of substances deriving its properties not merely from their chemical nature, but also from their arrangement in space."[10] The essence of life, as Dr. Coker says, is

---

[8] R. E. Coker, "Philosophical Reflections of a Biologist," *Scientific Monthly,* February, 1939.

[9] *Loc. cit.*

[10] *Science,* April 16, 1937.

the *organization* of the substance. A pioneer in the modern study of morphology, Prof. Edmund W. Sinnott of Columbia, states the matter briefly:

> . . . within the last few decades, and recently in increasing numbers, many biologists, as well as thinkers who have approached biological problems through the physical sciences and through philosophy, are agreed in emphasizing one particular problem, one general phenomenon of life, as of primary and dominant significance. This may be stated in a word as the problem of *organization.* Living things are well termed *organisms.* The activities of their manifold structures are so integrated and coordinated that a successfully functioning whole individual develops. As to how this is accomplished very little is known.[11]

Prof. Sinnott begins the paper here quoted by saying, "When a science has developed to the level where it can recognize the fundamental problems which confront it, it may be said to have passed from youth to maturity." In fairly facing the problem of form, he justifies the claim of biology to the status of a mature science, for the researches of the present generation of biologists promise to be productive of real knowledge about living things, as distinguished from mere description. "Form," says Prof. Sinnott, "is merely the outward and visible expression, fixed in material shape, of that inner equilibrium which we are seeking to understand." H. P. Blavatsky wrote in *The Secret Doctrine* in 1888: *"The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter."[12]

Form, then, is the mystery which modern biology must explore. There are two major approaches to this problem, the paths followed respectively by the geneticist and the embryologist. Both attack the problem of form, but from different points of view. We shall first consider the genetic approach.

Genetic theory is concerned with the arrangement of the "genes" in the chromosomes of the germ cell. Different patterns and correlations of the genes are supposed to be productive of the differences among the members of a species. Geneticists have to some extent been able to establish definite correspondences between the position of the genes and certain physical characteristics. This sort of research endeavors to discover the *mechanism* of heredity, as distinguished from the statistical study of breeding results and the resulting ratios of Mendelian laws. But neither of these methods

[11] *Science,* Jan. 15, 1937.

[12] *Op. cit.* II, 149.

of genetics has made any *fundamental* discovery about the nature and origin of form. The biologist has not solved this problem simply by showing that a point somewhere on a chromosome seems somehow to govern the eye color or wing structure of a fruit fly. There are two patterns, that of the genes in the egg, and that of the structure of the mature organism. Some slight correspondence between these two patterns has been established, but one pattern does not therefore "explain" the other.[13] The physical observation that pressure on certain black and white keys of a piano always produces a certain harmonic combination of tones does not explain a Beethoven symphony. Nor would a "map" of the keyboard itself help us to account for the existence of the pattern of the keys.

The "fundamental paradox," in the words of Prof. Sinnott, is "that protoplasm, itself liquid, formless and flowing, inevitably builds those formed and coordinated structures of cell, organ and body in which it is housed."[14] He speaks of the "frustration" that has attended the geneticists' attempt "to solve the elusive problem of what an organism really is."

> Ever since the rediscovery of the Mendelian principles of heredity [he writes], this discipline has been enthusiastically pursued by many students who felt that here, at last, something fundamental in biology had made its appearance. The truly sensational development of the chromosome theory, with its demonstration that the genes are definite physical entities[15] occupying constant positions in the chromosomes, has justified this early enthusiasm; but with their first major objective attained, geneticists are coming to realize that their really basic problem is not the location and transmission of genes but the mechanism by which these control the development of an organism, a question about which our ignorance is almost complete.[16]

The practical applications of Mendelian theory reveal nothing more than probability tables. Detailed data establishing the fact

---

[13] Prof. Harrison observes on this point, that while "the whole development of the gene theory is one of the most spectacular and amazing achievements of biology in our times, the embryologist, however, is concerned more with the larger changes in the whole organism and its primitive systems of organs than with the lesser qualities known to be associated with genic action . . . he is interested more in the back than in the bristles on the back and more in eyes than in eye color. . . . Already we have theories that refer the processes of development to genic action and regard the whole performance as no more than the realization of the potencies of the genes. Such theories are altogether too one-sided." *Loc. cit.*

[14] *Loc. cit.*

[15] This is misleading. No one has ever seen the genes, which are but "postulates" of genetic theory. According to Thomas Hunt Morgan, Nobel prize winner in Medicine in 1933 for gene research, "there is no consensus of opinion amongst geneticists as to what the genes are—whether they are real or purely fictitious." *Scientific Monthly*, July, 1935. See also W. R. Hunt, *Scientific Monthly*, June, 1939.

[16] *Loc. cit.*

of the transmission of hereditary traits do not tell how the traits are transmitted. Given the necessary information, a Mendelian may predict the general result of a breeding experiment, but his calculation no more *explains* the nature of heredity than Halley explained the nature of gravitation by predicting the return of a comet.

Thus, the two great problems of genetics are:

(*a*) How can the many complex and dissimilar structures represented by the whole organism have their formula hidden in a tiny germ cell?

(*b*) Even granting that the pattern of the whole is in some way contained in the original egg, just how is that pattern made to govern the structural differentiation of the growing organism, with all its diverse processes and rhythms of development?

These are questions to which, as yet, modern genetics has no answer.

Before passing to the field of embryology it will be useful to notice some special difficulties of the gene theory not touched upon above. Under the original impetus of mechanistic assumption, biologists have tried to reduce growth processes to chemical and physical laws. If differentiation is traceable to the genes, then these units should reveal important chemical differences as the cause of specialized organic development. But so far as we know, these differences either do not exist or are very slight. Prof. Albert P. Mathews says that our present knowledge of the composition of the chromatin (nuclear network and chromosomes), while very incomplete, "lends no support to the hypothesis that the chromosomes are made of genes."[17] After reviewing experimental evidence showing the extremely simple composition of the chromosomes in the sperm cells of several species of fish, he observes:

> Now, it is very improbable that were the chromosomes constituted of widely differing genes they would show so simple and definite a composition. The nucleic acid of widely different cells appears to be the same. Of course it may be different, but the fact that it shows the same physical properties, analysis numbers, rotatory power, and so on indicates that there are probably not several different nucleic acids. . . . The theory of special genes and chromosomal inheritance by unit characters is not supported by such chemical evidence as we have so far obtained. Of course such evidence may be obtained later, but what facts we have point, I believe, to a different explanation of inheritance than this one.[18]

---

[17] *General Cytology*, p. 89.

[18] *Loc. cit.*

It is true, however, that each kind of cell has a different kind of protein. There seems to be some correlation between the quantity of a specific gene-substance and the rate of development of its corresponding tissue in the organism. In 1927 Prof. Richard Goldschmidt, then head of the Kaiser Wilhelm Institute in Berlin, published his physiological theory of inheritance, presenting evidence that development involves a number of parallel processes, each occurring in response to stimulation by a particular gene-substance, and each proceeding at a pace determined by the quantity of that substance.[19] In the development of a butterfly's wing, for example, the more plentiful gene-susbtance corresponding to *red* seems to cause the red part of the wing to develop more rapidly than the blue part of the pattern, for which there is less gene-substance.[20] Commenting on this theory in his *Riddle of Life,* a valuable review of recent biological thought, the late Dr. William McDougall points out that it tells nothing as to how the specific genic influences reach their proper destinations in the organism where the specializing work of development is to be done. Again, what about the development of complex organisms which are chemically uniform in every part?

Ludwig von Bertalanffy disposes of the chemical theory of morphogenesis by calling attention to the simple mushroom:

> A mushroom [he writes] consists of a material growing irregularly at the circumference of the hat-like form, the felt-work of the fungal threads. Here we find no chemo-differentiation, no separation of organ-forming materials, no unequal distribution of determinative substances which must be the foundation of all development according to the chemical theory; instead we find a *wholly homogeneous* [*chemically*] *material which nevertheless attains a definite form.* Moreover, there is at least the appearance that the same holds for all cases of organogeny. The endless complicated system of bones, the elaborately arranged muscles of the arm or leg, consist—so far as we know—of fairly uniform cells, not much different from the case of the mushroom. Chemically homogeneous material, muscle, bone-cells, reaches an organization endlessly complicated in form. Thus it seems that in embryonal development, in addition to chemical differentiation, there is yet another factor, a particular formative factor....

---

[19] Goldschmdit's general theory is outlined and criticised in William McDougall's *Riddle of Life* (London: Methuen, 1938), pp. 123-30.

[20] In 1937 Prof. Goldschmidt, for the past several years associated with the University of California, announced his conclusion that the gene is a fiction and that it is theoretically unnecessary! (New York *Times,* Dec. 7, 1937.) He now regards the chromosome as the unit of heredity transmission, asserting that classical genetics is "chained to an outworn theory." (New York *Times,* July 3, 1939.)

> [For the chemical theory] one requisite is presupposed—namely, the existence of this unbelievably complicated mechanism itself, the cosmos of chemical compounds in which every substance appears just where it is wanted for the production of an organ, under normal conditions just in the quantity requisite for the development of an harmonious organism—and just at the place, moreover, where that organ belongs. . . . The problem of organization is not exhausted by calling the germ a polyphasic chemical system. We must not forget that this chemical system, adjusted internally to bring forth a definite organic form, is not in any way comparable with any chemical system known to us in the inorganic world.
>
> There is no escaping from the fact that embryonic *Anlagen* are more than chemical compounds. . . . Development cannot be interpreted as though it were only a phenomenon of colloidal chemistry.[21]

Investigations of another character have cast serious doubt on the whole structure of the gene theory. The basic concept of modern genetics is that the chromosomes of the fertilized egg cell are the bearers of the organic pattern followed by the developing embryo. This original egg cell is made up of two major elements, the nucleus and the cytoplasm, the latter being the fluidic and more or less clear portion of the cell. Recently Dr. Ethel Browne Harvey, of the Princeton Department of Biology, reported experiments which show that the early stages of a sea urchin embryo can develop from an egg which has no chromosomes at all—an egg, that is, from which the nucleus has been removed—and an egg, moreover, not fertilized in the normal manner by a spermatazoon, but by "hypertonic sea water"! According to Dr. Harvey, "We must change our views about the role of cytoplasm at least in the process of initiation of life, and possibly may be compelled later to assign to it a much more important part in the development of the embryo."[22] Dr. Harvey took fragments of egg—portions from which the nucleus had been removed by centrifuging—and activated them with sea water, with this result:

> They throw off normal fertilization membranes, division takes place, cleavage follows in a fairly orderly fashion. More and more cells are formed, until there is a group of some 500 cells forming a fairly normal blastula (early embryonic form).
>
> Some of these activated non-nucleate eggs have lived for four weeks. The normal unfertilized egg with a nucleus lives only a day or two.
>
> Stained sections of the eggs after cleavage show well-formed asters

[21] Quoted by William McDougall, *The Riddle of Life*, pp. 129-30.

[22] New York *Times*, Nov. 28, 1937.

(radiating structures in the protoplasm that appear when the chromosomes are ready to divide) often in pairs, but no nuclei and no chromosomes. . . . We thus see that an egg fragment lacking both maternal and paternal chromosomes has given rise by repeated cleavages to an embryo containing about 500 cells with a certain amount of differentiation. . . . The early stages of development can, therefore, take place without chromosomes. This means that the maternal cytoplasm is of great importance and has within itself the potentialities of determining at least the early stages of development. . . . The supposition that the potentialities are innate in the cytoplasm restricts inheritance by genes to later developmental stages, and it may very well be that only the more specific and differential characters are controlled by the genes, whereas the general and fundamental characteristics of living matter are cytoplasmic. . . . Any difficulty in development seems to be mechanical rather than structural. No particular type of visible or movable granules seems essential to development. These must be concerned with metabolism and respiration. It must therefore be the "ground substance" which is the material fundamental for development—the matrix which is not moved by centrifugal force and which, in the living egg, is optically empty.[23]

Again we are driven to the paradox described by Prof. Sinnott: "that protoplasm, itself liquid, formless and flowing, inevitably builds those formed and coordinated structures of cell, organ and body in which it is housed." What further vindication is needed for the judgment of H. P. Blavatsky written down more than half a century ago?

The two chief difficulties [she said] of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the cause of "hereditary transmission" of likenesses, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.[24]

---

[23] *Loc. cit.* (See also "The Case Against the Cell Theory," by Prof. B. J. Luyet, in *Science*, March 15, 1940, for a discussion of the implications of this type of research.)

[24] *The Secret Doctrine* I, 223.

THE MIND IN NATURE

By H. P. Blavatsky

GREAT is the self-satisfaction of modern science, and unexampled its achievements. Pre-Christian and mediaeval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of "the untenable conceptions of an uncultivated past," as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists—Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post-Mahâbhâratian commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions on half-destroyed clay tablets copied by the Assyrians from "Accado-" Babylonian records. Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce* that they have unriddled the true meaning of the religious

---

Note—This article was first printed in *Lucifer* for September, 1896.

* See the *Hibbert Lectures* for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A. H. Sayce says that though "many of the sacred texts were so written as to be intelligible *only to the initiated* [italics mine]

symbols of old, and can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldea and Egypt. This amounts to saying that the ancient hierogrammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vaidic allegories, far better than the most learned among the greatest Brâhmanical pundits and Sanskrit scholars of India.

After this who can wonder that the jargon and blinds of our mediaeval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Aeschylus are *corrected* and improved upon by the Cambridge and Oxford Greek scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that

---

. . . provided with keys and glosses," nevertheless, as many of the latter, he adds, "are in our hands," they (the Orientalists) have "a clue to the interpretation of these documents *which even the initiated priests did not possess.*" (p. 17.) This "clue" is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religions of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while "Gisdhubar was but a champion and conqueror of old times," for the Orientalists, who "can penetrate beneath the myths" he is but a solar hero who was himself but the transformed descendant of a humbler God of Fire (*loc. cit.*, p. 17).

it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects. The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Sattva, Tretya, Dvâpara and Kali Yugas, and what the Greeks referred to as "the Golden, Silver, Copper, and Iron Ages" is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. "The moment is more opportune than ever for the review of old philosophies. Archaeologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known." Once more the prophecy already made in *Isis Unveiled* twenty-two years ago is reiterated. "Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose

sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above."

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Freethinkers—to alter the very age of the world.*

The chronology of the Hindu Purânas, reproduced in *The Secret Doctrine,* is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (*a*) on the incorrect comprehension of the old philosophers, for the lack of the keys the Assyriologists boast of having discovered; and (*b*) on the materialistic and anthropomorphic tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's *Monumental Christianity,* and other like modern works.

Of such "presentiments" the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldaea, Persia, Greece and even of Guatemala (*Popul Vuh*), is full. Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent

* Sargon, the first "Semitic" monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B. C. (p. 21), and the Third Dynasty of Egypt "some 6,000 years ago," hence some years before the world was created, agreeably to Biblical chronology. (*Vide Hibbert Lectures on Babylonia,* by A. H. Sayce, 1887, pp. 21 and 33).

and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acceptation of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Akâsha or Brahmâ's aura of transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himâlayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldean Oracles:* "The works of nature co-exist with the intellectual, spiritual Light of the Father. For it is the Soul which adorned the great heaven, and which adorns it after the Father."

"The incorporeal world then was already completed, having its seat in the Divine Reason," says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Moschus, we find Aether first, and then the air; the two principles from which Ulom, the *intelligible* God (the visible universe of matter) is born.

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the aethereal winds impregnate, wind being "the Spirit of God," who is said to move in aether, "brooding over the Chaos" —the Divine "Idea." In the Hindu *Kathopanishad,* Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, "Mahâ-Atmâ, Brahm, the Spirit of Life"; these latter appellations are identical with the Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is "the Son" with Plato, having for his father and mother the Divine Thought and Matter. The "Primal Being" (*Beings,* with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the "to be created world" within itself, which idea the unmanifested LOGOS produces of Itself. The first Idea "born in darkness before the creation of the world" remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested LOGOS), becoming clothed with matter, and assuming an objective existence.

THE CONSTRICTED CHANNEL

TO the mind of the world, "power" and "knowledge" are synonyms for *personal* pleasure, *personal* lordship over men and circumstances. But Theosophy declares supreme power and knowledge to be the resultant of spiritual evolution. Indeed, the philosophy is meaningless unless there *are* Those who have attained the perfection of knowledge and power. What, then, more reasonable than that the tyro in Theosophy should ask why more is not done by Them for the humanity of a world where security exists not at all, where happiness is but a series of evanescent flashes against a background of planetary misery, and peace of mind the reward for dullness of comprehension.

Further, why are not the *Messengers*—those who descend again and again from their own place of power—why are They not personally immune to all this? Why should They seem to suffer even more than others, meeting in apparent helplessness all manner of treachery and faintheartedness from friends, all varieties of bitter hostility from those whom They came to aid? Why must They so often earn with Their own hands a pittance to sustain their physical existence, and suffer disease, old age, and death, in like manner with all other flesh?

Truly, They become "in all things like unto us." But why? To know this is to know more of the devious ways of Karma than most choose to know.

Law is immutable; man cannot be truly helped by anyone except insofar as he deserves it; nor can he suffer anything undeserved. Necessarily, then, this means that the paths of help for man in such an age as this are choked with long and merciless thorns, set with jagged stones, and menaced by poisonous serpents all along the way. And who shall most be pierced, stone-bruised, and envenomed—he who sits stationary, dumbly, in his misery, or he who comes from afar, thrusting his way through thickets of ignorance, to help?

The Karma of the Race is *one;* no more than the evil in man's disposition can forcibly be set aside from the good, can good men hold separate ways from bad. The race can be helped only at those periods when a number of potential Theosophists, *spontaneously,* under the impetus of past self-effort, come into incarnation as an incipient nucleus of Brotherhood. But indissolubly linked with them are also the failures of past cycles: those whose natures are now so warped, albeit still Karmically affiliated to the Work, as to be a

trial to themselves and to all their brothers; those whose vision is in general clear, yet on occasion darkened by shadows casting gloom where light is most needed. There are the hopeless, the irrevocables, the travelers on the dark road, who yet remain to be adders in the path of those who in the past contributed, even unwittingly, some small influence in wrong direction.

If help is to come at all, the One through whom it comes must take a body of the race, afflicted with the hereditary ills of the race, mental, moral, and physical; he must incarnate in a family of the race, afflicted with family despotisms and interferences, petty tyrannies, multitudinous prejudices, social, religious, and what not; must work through an environment of the race, afflicted in the one case with poverty, in a worse one, with wealth. All these obstacles and hazards must be mastered by the One who comes, before his work can begin, and even then their shadow cannot be escaped until the mission is ended.

In his own Karmic environment—the high state won by merit—the Adept is free of moral and mental ills because he has purified his nature; he is immune to weaknesses of the flesh because the flesh is only the reflection of the mind; to him the dangers and insecurities of life in the world are strangers, for no man knows the mountain tops on which he strides.

To mingle with men, he must descend into temptation, because no body can be drawn from the race untainted by psychic corruption; he must meet disease and pain, because the heredity of the race to which he comes is heir to them; he must lay aside security and self-sufficiency to depend wholly for sustenance upon what he finds lying there in wait for him; he must forsake the greatest of his Adept powers, since even though they could be used through the instrumentality of an unfit body, such use is not in the Karma of the race and would result only in disaster. As a final sacrifice, he must circumscribe his Olympian knowledge—already limited by the very inferiority of the body and brain he has assumed—to the kindergarten range that man can understand and endure.

All that is left to him undiminished is his indomitable Purpose. The poor equipment and circumstances under which he must work are not *his*; provided by the race, they are channels of expression constricted by Man's own past choices. Only in the Manvantaras of his nights may he re-assume his divine stature; only with difficulty and danger, at times far apart and pressing, may he communicate soul to soul with the Companions of his own Place, from Whom he is a voluntary exile.

But such a coming is never for the first time. The power that sustains the One so great as this has been engendered by the ascent of many a minor Calvary in his long past. There are Theosophists and theosophists; the progress of the soul is first through that stage when the Wisdom is an almost incidental interest, before which is set well-nigh all else; then comes the time when, now and then, he will sacrifice more for Truth than for himself; finally, he enters that era of his soul-history, beginning in some life or other, when in every crisis, Duty prevails. Such beings are *marked,* albeit invisibly to nearly all, and sometimes not clearly to themselves. They can be stayed neither by fire nor darkness, by sin nor suffering, by misery nor comfort. The strivers on this path can in part *understand* the Messengers; others can but dimly guess.

CONDITION OF SUCCESS

Buddha, Jesus, and many others before and after them, were treated by their contemporaries as ordinary human beings actuated by similar motives as the rest of mankind. They were opposed by the established interests, religious and otherwise, because the doctrines they taught were destructive of the hard and fast conclusions upon which those interests were founded; their speech and acts, although intended to instruct, enlighten, and benefit, were construed as violations of law and custom, and were frequently characterized as criminal in nature. Even among their immediate disciples, suspicion, doubt, jealousy, fear, resentment and self-interest were to be found, none of which could have had existence had the real nature of the teacher been understood. These conditions prevented the true relation between teacher and disciple which is so necessary to the latter if he would benefit fully from that relation. It is true that all the disciples learned something in spite of their defects, but it is also true that the lack of intuitive perception of the divine nature of their teachers was the most important factor in the failure of those disciples to truly transmit the teaching they had received; for that lack closed the door in themselves through which the divine enlightenment could come.

It might be well for students of Theosophy to consider whether they may not have made a similar mistake in regard to Those who brought the message of Theosophy to the Western world, and so kept closed the only door through which direct help could come.

—ROBERT CROSBIE.

A NEW RACE OF MEN

TO those who have studied the cyclic rise and fall of nations, races, and civilizations, there comes the realization that such cycles are as much a part of the natural order of things as the changes of the seasons. A more vital analogy is found in the periods of development and deterioration incident to every human life. The first twenty-one years are generally considered to be a time for training the various faculties that will reach their highest usefulness in the prime of activity. Each man's life comes to a close accompanied either by a gradual deterioration of these faculties, or as the result of violence before the natural energy of his physical, psychical and mental forces have worn out their bases of action in the human frame. Nations likewise conform to this rule. There is plainly to be seen, for instance, the gradual deterioration of the Chinese people, whose national life span has none the less exceeded by many times that of any western nation which has lived and died by violence. Entire civilizations, such as the Babylonian, Egyptian, Persian or Greek have been subject to the same law, and this, our own civilization, can now be seen to be paving the way for drastic transformation and then descent into oblivion. In the legends of Atlantis and Lemuria, continents of a forgotten past, is suggestion that even races of equal importance with the present Aryan outlive their usefulness.

These are the facts, of common access to all. The question as to their significance or relevance to men today can be resolved only by the light of philosophy. Science can but measure with painstaking care the years that have elapsed since an old race has written on the pages of history. Feeble scientific theories as to why that page has been torn from the book fail to satisfy the inquiring mind whose primal instinct is in the seeking for reason or purpose.

From the perspective of Theosophy, the advent of every race marks the entrance into incarnation of souls seeking the type of experience for which their past evolution has prepared them. Once precipitated into the field of manifestation, the plane of duality, spirit and matter enter into that war which symbolizes the contact of higher with lower intelligence. The field of battle is furnished, but the decisions of battle, the advances or failures and ultimate outcome, lie in the use made of the power of choice by those self-conscious egos whose needs have brought on the conflict. The deterioration of any race or nation means one of two things. Either

the egos connected through the affinities of their own nature with the aggregate have utilized all the opportunities offered by that particular kind of evolution, and now leave the scene to the nondescripts who comprise the camp followers of the army of souls, or opportunities have been so abused that the effect is premature destruction of the race as a vehicle of development. Once again, the analogy is the physical body, the life-span of which at the best is one hundred years, a term that is in nearly every case shortened by abuses inflicted either directly, or by other souls previously incarnated in the same hereditary stream.

Proceeding with the same analogy of physical heredity, the beginning of any race or nation is of the utmost significance to its future utility as a field for soul evolution. Physical abuses, habits of thought, will, and feelings, all serve as causes set in motion, the effects of which will be experienced directly in the present and inindirectly in the future. The core of any race is its moral fibre, and this in turn is nurtured by the way of living, the philosophy expressed through action by individuals. The preparation made now in anticipation of a race yet to come will increase or retard the chances for a fuller unfolding of the human spirit by those egos who will seek their field of activity in the new race. Those who prepare the soil rightly may themselves incarnate again and again in the new race, acting as friends and older brothers to their less progressed fellows.

Those who have viewed the cycles of past and present from the clear perspective of the Wisdom-Religion can see clearly the nature of future cycles as well. From such a vantage-point, H. P. Blavatsky spoke suggestively of the *"terreur"* that might soon come in Europe, involving the whole of that war-embittered continent in a fate "which her own cycle of racial *Karma* has led her to."

In the light of the foregoing, another statement of H. P. B.'s need be considered and a paradox resolved. She writes that "The law of evolution is now carrying us along the ascending arc of *our* cycle, *when the effects will be once more re-merged into,* and become the (now neutralized) causes, and all things affected by the former will have regained their original harmony." (*S. D.* I, 641.) This is truly a description of a "new order of ages," the beginning of another sub-cycle of racial development. Such cycles, however, *"do not affect all mankind at one and the same time."* There are in Europe, for instance, both individuals and nations whose attitude and conduct seem far removed from "the ascending arc of our (fifth sub-race) cycle." In America are representatives of virtually

every strain of the European population, meeting in a new land the Karmic results of centuries past. At present, the "neutralizing of past causes" is not confined to either continent.

The specific problems of both Europe and America are but phases of this necessary process. In the United States, various aspects of the "class struggle" prophesy much disturbance and unrest. The goal of individual power and personal satisfaction, without consideration for the well-being of others, has brought about many unavoidable conflicts. This attitude is rationalized by a "pragmatic" philosophy almost entirely occupied with the physical at the expense of the moral and spiritual. The wider outlook of the European philosophical tradition is needed to provide a more inclusive perspective for a wilful younger brother whose determination is exceeded only by an intellectual provincialism. Conversely, the trend towards moral decadence in Europe, signified by violation of every ethical principle, may presage a further and more precipitous decline unless encouragement and vitality are infused by a new America that has begun to see its destiny. There is little doubt that, during the coming century, European help will come to America through egos drawn across the waters to a land needing their particular abilities and more mature modes of thinking. The building of a "new order of ages" in America is the greatest hope for Europe, and many representatives of the best in European culture may be able to play a part in that construction *if a place is made for them* by those whose responsibilities in the new land have already begun.

In America, the effects of many past causes must be resolved, among them the popular uprising predicted by William Q. Judge. In this connection, he referred to the "physiognomy" of the United States as helping to determine the distribution of various groups of allied Karma and temperament. These conflicts, however, will perforce be but reflections of the greater moral conflict, stated clearly by H. P. B.: "Those who are seeking an ideal worth living for will be offered their choice of the two opposite poles, — Theosophy and Jesuitism." Jesuitism need not be defined exclusively as the machinations of Loyola's order, but in a broader sense as the mode of thinking bequeathed to the present by such orders in the past. The strength of the counteracting Theosophical influence depends upon the collective will and mind of the Theosophists.

Karmic cycles are not only cycles of destiny; they are also cycles of opportunity, and thus the stage has been set in the "New World" and on the true "fifth continent" for the final flowering of the sixth sub-race. America, as with every infant coming into the world, has

had the opportunity to learn from the wisdom as well as from the mistakes of its forebears. Its Karma is of its own making, rooted in the new cycle, save when the egos of the western continent have voluntarily allied themselves with the motives and the culture of a decadent past. The "New Order of Ages" heralded by the great seal of the United States, and fought for by the patriots who, even if unwittingly, opened to the mind of man new vistas of freedom, dispelled in large part the murky clouds of medieval thinking and removed the pressure of medieval political and economic institutions. Though dedicated to a theoretical brotherhood, the escutcheon of the United States, it is true, is not unblemished. Nonetheless, under the Constitution of this relatively free country is offered a worthy battlefield for the final meeting of the forces of light and darkness in the critical years of fifth-race destiny.

Such considerations as these are necessary before the subject of the sixth sub-race takes on its proper relationship to the present battle for recognition for Theosophy. The forerunners of the sixth sub-race *are* those now free from the Karmic limitations of past ages, and whose labors must become the moving force of the ascending cycle destined to mark the closing of the present race. That America will be the scene of that new race is unequivocally stated by H. P. B.:

> The Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics.

The connection of America with an even larger cycle, that of the Sixth Root-Race, is also spoken of in *The Secret Doctrine:*

> After this [the cycle of the sixth sub-race], in about 25,000 years, they [the inhabitants of America] will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. . . . This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races. . . . But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race.

The fifth continent, America, then, will be the central scene of activity during the entire life of the sixth and seventh sub-races,

lasting throughout the early stages of development of the Sixth Great Race. As generation passes on to generation the habits of thought and action that have been made an integral part of their evolution, so will the inhabitants of the Fifth Continent have their influence on the next Great Race.

> The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans.

The Fifth Root Race, then, will influence to a great extent its successor, the Sixth. The "overlapping" of mental characteristics involves the continual transmigration of tendencies and affinities from the old to the new age. Nor is this process less true of the sub-races, for their Karma does not dissolve with the beginning of a new racial cycle. Much in the manner of family transmission of traits, the heritage, whether good or evil, is woven into the character of the "new humanity." The mentality of the fifth sub-race is now in its critical stage. Its "ascending arc" means a natural intensification of human perceptions and activity, when crystallization of both progressive and retrogressive tendencies will take place. The final battle ground is provided by the cycle; the outcome depends upon the theosophists, whose duty it is to change the Buddhi-Manas of the race. In proportion and in degree as this is accomplished will beneficial reverberations be felt throughout the course of future millenniums.

Present conditions in America may be regarded as critical or formative in a dual sense. Many of the causes set in motion in the early years of fifth sub-race destiny must be resolved, while also the key-note for sixth sub-race development will be shortly struck. Again in the words of H. P. B.:

> Occult philosophy teaches us that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

The pioneers of that race are the theosophists, named and unnamed, whose present duty is to spread throughout this and every land the broadening ideas of Karma and Reincarnation, which alone can become the moving force behind intelligent altruism. Such egos are striving thus for the moral uplift of an ascending cycle in the final destiny of the present race, and indirectly towards the flowering of a brotherhood *in actu* for races to come, in which those very pioneers will be the first to incarnate.

YOUTH-COMPANIONS' FORUM

DO the remarkable feats of trained animals—"talking dogs," for instance—illustrate their striving toward a higher or human state of consciousness?

If the ability to deliberate over, to select and then to strive toward an objective were possessed by an animal, it would no longer be an animal, but a man. Man is an immortal soul and he alone can gather and store up individual experience, *make* "progress," as we say. The animal, however, has no surviving individual consciousness and has no permanent vehicle that accumulates experience. The common root of all animal life is on the psychic plane. There never has been and never will be an *individual* animal intelligence. From this it follows that there is no animal Karma because animals do not exist as centers of moral causation. They are simply extensions of ourselves, animated by our psychic nature. If we gave them no further sustenance they would run down like clocks which are not rewound and would disappear from the earth.

According to H. P. B., "no animal has the three higher principles awakened in him; they are simply potential, latent, and thus *non-existing*." (*S. D.* II, 267.) Where, then, are the higher principles? The only higher principles the animals have, as active principles, are in *man*. So with all the lower kingdoms. If man leaves the earth, the earth dies, because its animating and sustaining power is gone; the spiritual cause has left the scene. An article printed in the *Path* by Mr. Judge makes a statement which at once discountenances the natural selection theories of science and the belief that animals strive as individuals toward a higher consciousness:

> The elemental spirits of all grades that work in nature on every plane, in air, water, earth, and fire in all their correlations and combinations were evolved from lower and less conscious states through aeons of effort by the highest mind. . . . Without the informing power, which was itself brought over from previous and incalculably distant periods of evolution, the elemental spirits would not have come into existence, as they had no power of their own to stir the depth of cosmic matter. (THEOSOPHY I, 545.)

Left to themselves, the lower kingdoms would repeat the old patterns endlessly. The key which locks or opens the door to progress for the animal kingdoms is in man's hands. He alone possesses the transforming fire.

Animals, however, are not without "soul," but lack only the conscious *Ego-soul* of man, which reincarnates in another human form.

"The animal," says H. P. B., "has an astral body, that survives the physical form for a short period; but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no 'Devachan' of course. It has the *seeds* of all the human principles in itself, but they are *latent*." (*S. D.* II, 196 fn.)

The surprising man-like qualities exhibited by certain animals are sometimes thought to demonstrate a kind of individuality in the animal. How account for the numerous stories of remarkable animal intelligence, courage and skill? In answer, Theosophy offers a suggestion which is most unwelcome to pet-lovers, showing that *their own* intelligence is reflected in the trained animal which seems to know so much. Part of their human will has been transmitted to the animal, which faithfully follows its commands. In one sense, the animal has been hypnotized, perhaps by means of vibrations transmitted by the eye and voice of the master. The human eye is an occult organ, and when fixed on the eye of the animal it may establish a rapport of molecular vibration between the nervous centers of the trainer's brain and those of the animal, especially in the case of a higher animal like a dog. Dr. Karl Krall claims to have trained animals by thought-transference (THEOSOPHY XVIII, 281), and it is well known that the presence of its friend and trainer greatly increases the intelligence of an animal. Left alone with its own kind or with strangers, a performing animal falls to its normal level of evolutionary development, but when the trainer is there a different light appears in the animal's eye; it is ensouled by the more developed psychic nature of the master.

The tone of voice and mantrammic words used by the trainer help to make the animals do the master's bidding. Mr. Judge says: "There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way." (THEOSOPHY II, 42.) Probably all men who deal with animals are able to do this in some degree, whether consciously or unconsciously. The common mistake lies in supposing that the sensitive responsiveness of the animal is a measure of *its* intelligence. More than three centuries ago, Richard Hakluyt, the famous English historian of discovery and exploration, wrote: "In my judgment there is not a beast so intellective as are these eliphants, nor of more understanding in al the world; for he wil do al things that his keeper saith, so that he lacketh nothing but humaine speech." Actually, trained animals are little more than the *mediums* of their trainers.

With regard to the effects of training on the animals themselves, it should be clear that in this question motive is all-important. Animals like the horse, the cow, the sheep and the dog submit willingly to domestication and may naturally pursue their evolution in a co-operative relationship with human beings. Interdependence is the great law of nature, and such co-operation must be mutually beneficial. It seems logical to suppose that the assistance given by animals to man on the physical plane may be reciprocated by the contact these creatures thus gain with Manasic intelligence, accelerating their own psychic development. There is a close analogy between domestic animals and the not so successfully "domesticated animal" we call the human body. Perhaps the elemental intelligences represented by animals which have this close alliance with human life will in the next great cycle of evolution be the human elementals to be lighted up with the fire of mind.

Such suggestions show how unwise it must be for men to establish abnormal affinities with the animal kindom, as in the useless training of animals to perform in circuses, and in the pouring of human affection on pets. In both these cases, there inevitably takes place an exchange of lives, degrading the human and unnaturally sensitizing the animal. This does not assist the great process of evolution, but confuses lines of development which should be kept separate except as nature has provided for their correlation.

Is it being "personal" to take satisfaction in knowing that you have done your work well? Can children be taught to be impersonal?

(*a*) This is a question that each one must answer for himself. If the basis for doing the work well is personal, then the satisfaction will be the same. This attitude might lead to pride. Pride so often must be fed with praise. But if one's attitude is that of the Theosophical student who tries to *apply* Theosophy, then he would do his work to the best of his ability because it was his to do, and his feeling would be like that described by Krishna in *The Bhagavad-Gita,* where he says that those who follow his path are "full of enjoyment and satisfaction."

Impersonality can be taught to children in a household where the parents are impersonal because children are "little imitators." In a Theosophical household, all endeavor to think more and more of others and less and less of themselves.

(*b*) Our modern education has so imbued us with the personal idea of "self" that we sometimes find it difficult to distinguish between personal and impersonal actions. This problem turns on

motive. Were our motives entirely impersonal, there could be no desire for the fruits of action. "Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action still be free from sin,"—or free from the "personal" element.

We need not "take satisfaction" in knowing that *we* have done our work well, but rather that *the work* has been done to the best of our ability. It is the effort made that counts.

Personality does not begin to develop in children until they reach the age of reason, when the idea of self emerges; hence, they are childishly impersonal without being taught to be so. Robert Crosbie once said, "Personality is what we think we are; individuality is what we really are." Children can be taught the true idea of self.

(*c*) How do we decide when work is well done, and what is meant by satisfaction? Often we judge results by the praise or the blame received, or because we have passed an examination, or because the house we have built or the dinner we have prepared fulfills the ideal we have set. Theosophy points out that if in building the house or preparing the dinner we have had a selfish or an ulterior motive, or if we have been unjust to a helper, or dishonest in any way, then the work is not really well done, no matter how fine it may appear or what amount of praise we may receive for it.

The study of the personality and its subtle ways is a vital necessity in learning how to control and use the lower self as a machine or tool in the business of life. The personality embodies the likes and dislikes which govern our choices in daily life much more than they should. The real man is unaffected by the qualities of the personality; He does not swing from happiness to despondency, from satisfaction to discontent. By cheerful self-abnegation and consistent effort, the personality may be made into a channel for the expression of the higher mind. And childhood is the time for such education. A wise parent taught his children the following maxims:

"Never ask another to do for you what you can do yourself."

"Know where your things are and get them for yourself when you need them."

"Do for others all you can in a nice way, but do not expect others to do for you."

"You are valuable only when you are helpful, not when you require help."

OCCULTISTS—AWARE AND UNAWARE

MAGIC and Occultism are, more often than not, regarded merely as names to conjure with. From very old times, since the beginning of Kaliyuga or the Dark Age, they have been words of disrepute—omens of confederation with evil rather than with good. In recent centuries they have increasingly been considered by the educated as symbols of pretension to arcane powers and knowledge.

Why this is the case becomes apparent when the history of western religion and science is examined. In the early Christian communities, then in the Roman and Greek Catholic wings of that system, and finally among the many Protestant sects and schisms, the story of all these exclusive groups has been uniformly that of the pot calling the kettle black. By each warring claimant to divine favor and honor on earth, all the others have been considered as deluded or in league with the devil. Viewing their common heredity from Judaism, this is no matter for wonderment, nor for condemnation, but should be recognized and rightly appraised. Seeing the hold of each sect on its own adherents, the combined influence of them all on the whole human family, is it too much to offer the history of the Christian church as Exhibit A of the magical power to foment dissensions in the name of harmony, to promote hatreds in the name of brotherly love, and, worst of all, to substitute blind belief for spiritual knowledge?

Here and there one and another, escaping these invisible baneful influences, have dared to study Nature versus Revelation—at what individual cost the martyrs' chronology of the first centuries of the Renaissance still testifies. All the pioneers of modern science were bred and born within the bosom of the Church. Did they escape from darkness into light—or the reverse? To answer this question one has but to weigh sectarian Christianity on its own evidences. The testimony of the Christian, like that of every other religion in history, is the recital of a down-hill journey. By its very nature, any established religion or religious sect can at best only struggle to maintain a static condition, its spiritual inertia. Since all experience shows change to be the order of nature, a religious institution, being inherently unprogressive, can only degenerate, and, like any other decadent thing, lose its coherence, break into fragments, pass into dissolution—to be reborn out of the same elements of fear and faith, the strongholds of ignorance.

Although modern science has been, within its limitations, progressive in its own field of observation and experience—all scientific knowledge is based on sense-perception. Nevertheless, even in the genuine materialist—one to whom the life physical seems the only possible existence—there are the same elements, the same factors which in combination we name human nature. The human nature of materialist and spiritualist being identical, the mental and moral constituents of that nature can no more be ignored by the one than by the other. Hence, the materialist will ever be found speculating on those problems which arise, not from the body and its senses, but in the mind of the theorizer.

By his own professed terms, the materialist is debarred from meta-physics, since this lies beyond the domain of the senses; yet, where is the materialist to be found who is true to his own profession of faith? Materialists are often deeply humane, considerate of others, tolerant even of those who would persecute them, self-sacrificing in their devotion both to science and the common welfare. Why do they not, why should they not, live as animals do, without regard for, if really without perception of, confraternity, as without heed for loyalty to any idea or ideal? No materialist can make an intelligible answer to this question. Realizing this, is it, then, too much to offer modern science as Exhibit B of the magical power to subvert the higher into bondage to the lower—to make of the reasoning mind the galley-slave of the senses? Certainly it is the mind which takes cognizance of the senses, to which the mind has no existence at all. What is the explanation of this anomaly? It is to be seen in the analogy used—the galley-slave—for, be it noted, in rowing, the oarsman sits backward to the progress of the bark.

When the unconscious Occultism of religion and science are compared, it is easily perceived that the two are a house divided against itself. Neither affords any explanation of the other, the magic of the one requiring the exclusion of the other from all consideration. How is this accomplished? By the simple process of impeaching all witnesses to the contrary. When all this is observed, does it not become transparently evident that two magical arts known as suggestion and hypnosis are nowadays used to conjure with, even more successfully than in days of old? The widespread means of intercommunication but make a larger congregation of minds filled with an immense miscellany of misinformation—every item adding to the number of vulnerable points in the victim. So long has this been going on, so common has it become, that self-hypnotization affects great numbers of minds, ready like matches to be ignited whether

by chance or by design. So much are most men under the glamor of their environment, internal as external, that they seldom, or never, really question the relation of self to circumstance.

What is this but magic—what the ancient books call "the mighty magic of *Prakriti*"—the power of appearances over the Perceiver and Creator, who in subjection becomes the mere "creature" of his environment? What is seen, what is heard, what is assumed or believed—these take the place of understanding. Today, as in the long, long record of human life and human longings, only the onset of disaster momentarily rouses the soul to question, as the Buddha questioned, the nature of this enthralment.

Yet knowledge, understanding, wisdom, is the real meaning of the word Magic. When the term is considered in this inclusive scope, it should be perceived that it comprehends, not the world of the outer senses alone, not the world of the mind or inner senses only, but above all, as within and behind all, the world of the Soul, the world of the Spirit—of all souls.

Even great and rare Souls among mankind sometimes fall under the magical sway of impressions derived through the channels of the physical senses—so much so, that they resist where they do not resent any suggestion that they themselves not less than all nature are witness to the unreality of the phenomenal or external world. "Seeing is believing" for these, as for the thoughtless majority of men. Great and small, all these minds fail to perceive that the phrase bears its own confession when examined: "seeing is *believing*"—and no more. The animal, and, for aught we know, the vegetable and mineral forms as well, see—see perhaps more than we do—see, in any case, to that point of absorption in what they perceive, that by no possibility can they be awakened to the human plane of sentient life. The direction taken, the absorption resulting from his concentration in matter, but serve to blind the materialist as effectually as the animal to any other outlook on life than his own, which, because *self*-induced and *self*-devised, is the more difficult to change. Who talks of Soul to a genuine materialist speaks in an unknown tongue to a man stone-deaf.

When one turns from observation of the "magic" of materialism to that still more potent form of occultism which everywhere passes as religion, its sway can easily be seen to be far more enduring, far more effective, than any possible development of powers over nature through devotion to external perceptions. More potent because more recondite in its source, more direct in its consequences, more promising in its prospective rewards. Using other and truer

terms than religion, the history of the race shows that the prophet, the priest, the seer, the psychic, the medium, sees and hears what other men can neither hear nor see. So potent is the spell of the inner senses over the imagination of even the dullest that the mere claim to "second-sight" will at once attract followers, with no need for extraneous aids or "visible means of support" on the part of the soothsayer to subject them to his will. They do not require to be hypnotized—they psychologize themselves. Hence, this plane of human existence has always been fruitful of noisome growths, of pretenders almost as plentifully as of actual possessors of what are nowadays called clairvoyance and clairaudience.

Popular, theological, or scientific, what is the value of the opinions and beliefs of men who themselves have had no recognized experience of the independent activity of the inner senses? What is a blind man's judgment worth on light or colors, a deaf man's on the diatonic scale? On the other hand, what is the value of the criteria set up by an intoxicated man who is "seeing double"? All history shows the undependability of those who, in the words of an Occultist indeed, "are drunken with phenomena, *psychic sots*."

Is there no other Magic, no other Occultism, than "the varieties of religious experience"? Surely, this question is worthy of the deepest consideration.

The Work of Theosophists

All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race—to believe so would be to despair of humanity—and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life. —H. P. Blavatsky.

JESUS—A BUDDHIST TEACHER

IN the Iraq Pavilion at the New York World's Fair last summer were four Subean silversmiths, followers of John the Baptist. They are also known as Mendaeans or Nazareans. Something of their history, as told by an Americanized Iraqi—not a Subean—is reported in the New York *Times* of July 15, 1939:

> "They are neither Christian nor Mohammedan," he said. "They are followers of John the Baptist. There are about 20,000 of them, dwelling mostly near Amarah, which is between Baghdad and Basra on the Tigris River. In Iraq the name of John the Baptist precedes their own on the signs in their shops.
>
> "They believe that John the Baptist baptized Jesus Christ and was the original Prophet. Hence, every morning, Summer and Winter, they start the day by bathing in the Tigris. Their marriage ceremonies, too, are performed by their priest in the Tigris.
>
> "They are a very clean and healthy people, and their meat must be killed according to ritual. They do not believe in war—Oh, no! For centuries our people have fought. . . . But the Subeans, for 1500 years . . . have never fought. We know they do not believe in it and, since we are a very tolerant people, we do not try to make them fight."

In *Isis Unveiled* (II, 289-292), H. P. B. shows that the teachings of the Subeans are of kabalistic origin.

> One by one the tide of time engulfed the sects of the early centuries, until of the whole number only one survived in its primitive integrity. That one still exists, still teaches the doctrine of its founder, still exemplifies its faith in works of power. The quicksands which swallowed up every other outgrowth of the religious agitation of the times of Jesus, with its records, relics, and traditions, proved firm ground for this. Driven from their native land, its members found refuge in Persia, and today the anxious traveller may converse with the direct descendants of the "Disciples of John," who listened, on the Jordan's shore, to the "man sent from God," and were baptized and believed. This curious people, numbering 30,000 or more, are miscalled "Christians of St. John," but in fact should be known by their old name of Nazareans, or their new one of Mendaeans.
>
> To term them Christians, is wholly unwarranted. They neither believe in Jesus as Christ, nor accept his atonement, nor adhere to his Church, nor revere its "Holy Scriptures." . . . The Book

of *Mahawansa* shows how early the work of Buddhistic proselytism began in Nepaul; and history teaches that Buddhist monks crowded into Syria and Babylon in the century preceding our era, and that Buddhasp (Bodhisatva) the alleged Chaldean, was the founder of Sabism or *baptism*.

. . . No doubt of their inheritance of the Baptist's doctrine; their traditions are without a break. What they teach now, their forefathers taught at every epoch where they appear in history. . . . Unlucky for Christianity will be the day when some fearless and honest scholar shall persuade their elders to let him translate the contents of their secret books and compile their hoary traditions!

Writing in the *Hibbert Journal* for April, 1939, Mr. E. S. Drower shows how modern research is verifying the statements of H. P. B. In his article, "The Mandaeans To-day," the meaning of the term "Nazarene" is examined:

The phrase, "And he came and dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" is one which immediately awakes suspicion. The argument of Lidzbarski in his Prefaces to his translations of the *Ginza Rabba* and *Mandäische Liturgien* is that the word used in the Greek of the Gospels cannot be rendered with philological correctness as "of Nazareth," but should be rather, "the Nasoraean." He suggests that the story which takes Jesus to Nazareth is inserted to explain an epithet which the narrator, or perhaps foreign translator, did not understand.

Chapter III of Vol. II of *Isis Unveiled* contains a long discussion of this word. The Nazars, H. P. B. makes clear, were theurgists, the Hebrew word *Nazar* meaning "to vow or consecrate one's self to the service of God." The truth about Jesus, she says, may be found in the *Codex Nazaraeus*, "in the unjust accusations of the Bardesanian Gnostics."

"Jesus is *Nebu*, the false Messiah, the destroyer of the old orthodox religion," says the *Codex*. He is the founder of the sect of new nazars, and, as the words clearly imply, a follower of the Buddhist doctrine. . . .

The Nazarene reformer had undoubtedly belonged to one of these sects; though, perhaps, it would be next to impossible to decide absolutely which. But what is self-evident is that he preached the philosophy of Buddha-Sakyamûni. Denounced by the later prophets, cursed by the Sanhedrim, the nazars—they were confounded with others of that name "who separated themselves unto that shame," they were secretly, if not openly persecuted by the orthodox synagogue. It becomes clear why

> Jesus was treated with such contempt from the first, and deprecatingly called "the Galilean." Nathaniel inquires—"Can there anything good come out of Nazareth?" (*John* i, 46) at the very beginning of his career; and merely because he knows him to be a *nazar*. Does this not clearly hint, that even the older nazars were not really Hebrew religionists, but rather a class of Chaldean theurgists? Besides, as the *New Testament* is noted for its mistranslations and transparent falsifications of texts, we may justly suspect that the word Nazareth was substituted for that of *nasaria* or nozari.
>
> The motive of Jesus was evidently like that of Gautama-Buddha, to benefit humanity at large by producing a religious reform which should give it a religion of pure ethics; the true knowledge of God and nature having remained until then solely in the hands of the esoteric sects, and their adepts. (*Isis* II, 132-3.)

Mr. Drower explains the word nazar as follows:

> Now the Mandaeans constantly refer to themselves as "Mandai and Nasurai." The word *Nasurai* is a name applied by them neither to priest nor to layman exclusively, but indicates a person skilled in exorcism of evil spirits, interpretation of omens, in healing arts and knowledge of white magic. The root *nsr* means either "to observe" or, as seems more probable, "to mutter incantations." Mandaeans state that both Jesus and John the Baptist were Nasurai, *i. e.,* professional exorcists and healers, skilled in the arts of priesthood. But while John is held up to admiration, Jesus is condemned for the reason that, according to them, he neglected the elaborate rituals for purification, "disclosed mysteries" and "made religion easy."

Buddha, too, "disclosed mysteries," and strove to make religion "easy," in that he would have all men know the truth. One wonders if the Mandaeans are beginning to reveal their "hoary traditions"! Mr. Drower has given the eastern meaning of nazar for its root *nsr*. According to H. P. B,. "the word *nazar* may also be found in India. In Hindustani *nazar* is sight, internal or *supernatural* vision; *nazar band-i* means fascination, a mesmeric or magical spell; and *nazaran* is the word for sight-seeing or vision." She says, finally, "the secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean kabalists and the Jewish *nazars*, were *identical* from the beginning." (*Isis* II, 142.)

ON THE LOOKOUT

Mystery of Heredity

A recent New York *Post* (Jan. 26) editorial gives a short penal history of the interesting "Di Maggio family of Monroe Street," New York. It reads in part:

> Louis, nineteen, is being held for burglary. Five of his brothers, ranging in age from twenty-five to forty, are in prisons or reformatories. Another is in an institution for mentally defective criminals. A seventh has been arrested but not convicted of felony.

The *Post* writer comments that here would be a clear case of inborn criminality for the "dabbler in psychiatry and amateur penologist," but for the fact that the rest of the family, four daughters and the parents, are highly respectable. He asks:

> What influences and circumstances helped to make criminals of the boys aside from a possible tendency to emotional unbalance or low mentality? How could they have been made more law-abiding?

New York's chief probation officer, Irving W. Halpern, the editorial states, plans a "thorough study" of this case in the hope of finding an answer to these questions. But were a literally microscopic report on this family provided, what could it show, more than that neither heredity nor environment, separately or in correlation, is sufficient to explain the differences in moral character among human beings? Penological theory developed from a "one life" view of the individual must inevitably face a wall of conflicting facts which no amount of further research can penetrate. Karma and Reincarnation—Theosophy as "the rational explanation of things"—are indispensable to the understanding of the problems of crime. All that theosophists can hope for from careful investigation of such cases as the Di Maggio family is the discovery and frank admission that modern biological and psychological theories are not consistent with the facts and that these theories must be revised or discarded. Honest research can come to no other conclusion.

Our "Intelligent" Criminals

Closely related to this issue are the findings of Simon M. Tulchin, formerly psychologist at the Illinois Institute of Juvenile Research, presented in a recent monograph, "Intelligence and Crime" (Uni-

versity of Chicago Press). The results of his study of more than 10,000 inmates of prisons and reformatories are briefly stated by the *New York Times* (Feb. 4):

> Intelligence or the lack of it does not explain why a man or a woman becomes a criminal. On the other hand, intelligence is a determining factor in the choice of crime as a specialty. Native white jailbirds of a superior intelligence ranked highest in fraud . . . the sex offenders and the thieves and murderers ranked low.
>
> The generally accepted notion that the habitual offender is intellectually inferior to the first offender is not borne out by Tulchin's findings. Nor are criminals feeble-minded or even inferior in intelligence to the population in general.

INTELLECT AND CHARACTER

Here is factual evidence that "intelligence" and morality are not the same thing, or rather, that the intellectual skills measured by intelligence tests have small relation to moral character. As J. McKeen Cattell wrote many years ago, "Our intelligence tests . . . measure the combined natural and acquired ability of the individual to deal promptly and correctly with relations that are largely verbal and mathematical." Such ability is the natural endowment of the *lower* mind. Dr. Cattell admits that "we have not settled with the question of clearness of thought, sincerity of feeling, correctness of action," adding that "Wisdom, sympathy, righteousness are still further beyond our present reach." (*Scientific Monthly,* May, 1924.) Persons of small intellectual capacity may be quite moral, according to their lights, and brilliant men turn their cleverness to vicious exploitation of their fellows. However, it should also be recognized that strong moral character would naturally *tend* to the higher development of mental powers, while selfishness (except in the case of a black adept, whose karma is delayed) sooner or later constricts the intelligence and ends in the degradation of mind found among thieves, murderers and others by Dr. Tulchin. Scientists who would understand the anomalous differences in mental capacity and moral nature among men need to consider the *six* factors which every theosophist knows are involved: the three classes of Karma and the three fields of their operation.

NO "CRIMINAL TYPE"

Physiology is no more successful than psychology in establishing a "criminal type." According to the New York *Times* of Jan. 28:

> There are no physical criteria for distinguishing the potential criminal in the American population, despite Dr. Hooton of

> Harvard. Thus insists Dr. Ales Hrdlicka, curator of physical anthropology of the Smithsonian Institution, on the basis of his own long efforts to find a "criminal type." Dr. Hrdlicka bases his conclusions on his own measurements of 1,000 prisoners of both sexes from 5 to 16 years of age. Physical measurements of the actual criminal, he holds, can show only that he tends to be abnormal. There is no possibility of connecting abnormality with criminality.

Materialists, however, are difficult to discourage. The Newark *News* (March 1) reports the eugenic ultimatum delivered by Dr. Hooton before the Sterilization Society of New Jersey. The Harvard anthropologist would establish a staff of scientists "to study the biological and social status of young couples and their offsprings to assemble genetic data looking to better breeding." He said:

> In the absence of complete knowledge of better breeding we can at least discourage the worst kind of breeding prevalent. Voluntary and legally enforced sterilization then would be the next steps. . . . Our most exigent task is to assess the quality of the organism and if it is worthless it should be put in cold storage or eliminated.

Need we look to Europe to find "authoritarians" to deplore? If neither intelligence tests nor physical measurements can tell us anything about the moral character of the individual, by what special scientific revelation is Dr. Hooton guided? How does he know which organisms are "worthless"? The general agreement of scientists, that the spirit of impartiality and conscientious regard for the facts are the most precious possessions of mankind, would suggest that "cold storage" is the proper fate for Dr. Hooton's theories.

"Back Seat" for Heredity

The article, "Are Dummies Born or Made?" by Alfred E. Wiggam in the March *Ladies Home Journal* should be a "must" on the reading list of all biological determinists who share Dr. Hooton's dogmatic views. Says the editorial foreword summarizing this article:

> Morons are made, not born! So insists a group of noted psychologists, who claim that a child's I. Q. is as flexible as a rubber band. They've watched subnormal children with discouraging family trees, make impressive I. Q.'s in a new environment. The amazing story pushes heredity into a back seat.

For years a group of Iowa scientists has been working under the supervision of Dr. George D. Stoddard, Director of the Child

Welfare Research Station of the University of Iowa, to determine the effects of environment on the unfolding intelligence of the growing child. Dr. Wiggam relates how investigations were begun under the impression that "the I. Q. is fixed at birth mainly by heredity and that no environment good or bad will greatly change it."

Wonders of Development

It was discovered, however, that babies were being adopted from Iowa state institutions with little or no regard to origin, despite records of parental crime and pauperism. Tests in more than a score of the foster homes showed that the adopted children were *all normal.* To their everlasting credit, these scientists did not deny what they found nor charge it all off to "coincidence," but set to work. A broad program of research was organized and in the succeeding years hundreds of case histories have been compiled and carefully studied. The results tell a single, striking tale. Children born in the least fortunate levels of society, when removed to better environment and associations developed intelligence ratings equal to and sometimes surpassing the general averages assigned to the children of college professors. One of the psychologists exclaims: *"We are still looking for our first feeble-minded child whose environment was good from infancy onward!"* In certain cases, children whose I. Q. average equalled that of the children of college professors had been born of mothers who, *as adults,* were "definitely feeble-minded." Commenting on the general program of research, Dr. Stoddard says:

> The only extraordinary thing about these results is the shock to our expectations. We have been led to believe that dull parents must of *necessity* have dull children. The mothers of these children are certainly dull, and we are reasonably sure that the fathers are little brighter. Moreover, as we look into the life histories of the mothers and fathers, they present a picture of economic and social inadequacy, of delinquent and criminal records, and of frequent institutional care. Their life histories are thoroughly consistent with their low mental ratings. Nevertheless, their children have turned out to be even above average in brightness when taken from their parents at a very early age and placed in good homes.

Institutional "Tobacco Roads"

The Iowa scientists, Dr. Wiggam points out, do not deny the influence of heredity, but claim that environment is of far greater

importance than many psychologists are willing to admit. He concludes:

> Summing it all up, certainly these results should lead us at once to re-examine and *radically reform* many of our state institutions where children are being broken by a miserable environment. They should force upon us, too, the fact that our backward mountain and Tobacco Road regions and the slums of our cities are actually producing adult stupidity and, possibly, even feeblemindedness. They should also cause the more radical advocates of extensive sterilization of the "unfit" to proceed with caution.
>
> On the purely scientific side, these studies should open up new areas of experimentation in human welfare and education. On the human side, they should cause natural parents to make greater efforts than ever to develop every mental and spiritual possibility in their children, and should give those excellent people who have adopted children, or plan to adopt them, a greater faith in the influence of good homes in determining human destiny.

Tertium Quid

The missing factor in the Heredity-Environment problem is, of course, the reincarnating Ego. The relative unimportance of heredity is stated by Mr. Judge in *The Ocean of Theosophy:* "While heredity has something to do with the difference in character as to force and morale, swaying soul and mind a little and furnishing also the appropriate place for receiving reward and punishment, it is not the cause for the essential nature shown by everyone." A similar statement might be made of environment, the influence of which must be in inverse proportion to "that self-determining power which enables man to override circumstances."

Add to Reincarnation the law of Karma, and even the most puzzling aspects of the Iowa research appear as natural. Children taken from bad environments, whether of home or institution, must have exhausted a line of Karma during their brief exposure to such influences, and begin a new cycle of life and experience with their foster parents. Simply because no child, under law, can be placed in circumstances other than he has made for himself in past lives, it is absolutely impossible to "isolate" and measure the respective influences of heredity and environment. A child is not a "product," but the *cause* of all it is and of all its experiences. Some day, perhaps, a scientific student of these things will be brave enough to proclaim that the human being *must* be more than a

mere interrelation of heredity and environment; who will recognize that such miracles worked in foster children are the lawful result of human pity for infant tragedy, of hearts grown great and arms made wide and tender by personal bereavement. Who can say what real love would do for *all* the children who now suffer from barren and sometimes vicious surroundings? In every child the light of Mind must be born anew—the soul, that is, be helped to shine forth, by the sympathy of other souls. More than anything else, *this* law has been demonstrated by Dr. Stoddard and his colleagues.

RISING TOLL

During 1939 the cancer death rate rose to a new high of 101 per 100,000, according to the January *Statistical Bulletin* of the Metropolitan Life Insurance Company. This is an increase in the crude death rate from cancer of 30 per cent in ten years, and 49 per cent since 1911. While improved diagnosis may account for a substantial part of this increase, it seems clear that this and other degenerative diseases are taking a larger and larger toll of human life. Cancer is now the recorded cause of one out of every nine deaths—a tale of race Karma that will not be understood until our physicians look beyond the limits of physical causation for an explanation of this tragic scourge.

CANCER AND THE BLOOD STREAM

The New York *Times* for Sept. 16, 1939, reported the discovery by Drs. E. L. Pfeiffer and George P. Miley "that a tiny drop of blood from a cancer victim will trace a characteristic telltale pattern in a crystal of copper chloride, different from the pattern formed by any other blood, whether from healthy persons or persons suffering from diseases other than cancer." The tests have an accuracy ranging from 80 to 90 per cent. The account continues:

> Inorganic salts, like a host of other substances, form characteristic crystals with definite patterns or "fingerprints." When other substances are added they change the characteristic pattern of the crystals, each producing a different design in the patterns.
>
> . . .
>
> The copper chloride crystals mixed with a drop of blood from a normal person shows a fan-like palm leaf structure emanating from one center. The crystal formed by blood from a cancerous mouse or human being shows, instead of one center, a number, from which emanate characteristic designs resembling bow ties. . . . The characteristic fingerprint in the crystal pattern, Dr. Pfeiffer believes, is caused by some unknown factor in the blood

> present in the cases of cancer, the unknown factor in various diseases manifesting itself by its "handwriting" in the copper chloride crystal. . . . The unique blood pattern has been observed to manifest itself several weeks before cancer could be diagnosed by any other means.

Is Cancer Local or Systemic?

What is the relation between the blood stream and the cancerous growth? Is the blood infected by the growth, or is the growth caused by the condition of the blood? Extracts of the tumor itself in place of blood samples showed the same typical forms. The popular use by physicians of radium, X-rays, and now electrical radiations to destroy cancerous cells indicates belief that the malignant tumor is responsible for the blood condition. But if the entire blood stream exhibits the symptoms of cancer, how can local treatment bring about a cure? (See Theosophy XXV, 519-21.) The *Herald Tribune* (Sept. 16, 1939) reports that "cancer is to a striking degree a disease of higher temperature that shuns the cooler parts of the body." Are these susceptible points of high temperature foci for expression of a condition of the whole blood stream—of the *astral* nature, perhaps? The dangers of treating cancer with radium and X-rays are well known. In many cases the condition is aggravated, bringing the patients much more intense and prolonged pain and suffering than if they had died without treatment. What is need is an *internal* treatment to cleanse the entire system.

Treatment of Cancer

In the last century the Italian Count Mattei called attention to the *two* circulatory systems in the human body, the blood and the lymph. The blood keeps the different tissues of the body in contact with each other. The lymph bathes the tissues and carries away waste products. All the rebuilding processes of the human body are served by these two circulatory systems and health depends on their proper functioning. Mattei devoted much attention to the efficiency of these systems, pointing out that a vitiated fluid, feeding the tissues and organs of the body, sets up certain morbid growths. He developed "Cance," a remedy with electrical properties, made from certain herbs. It is taken internally and also applied externally, and, he indicates, its electrical influence passes instantly to all parts of the body. In all cases where vitiated blood had led to morbid growth, Cance is held to be invaluable. His followers

claim on the testimony of patients all over the world that Count Mattei's remedies have done more for the relief and cure of cancer than all other systems and medicines put together. (See *Lucifer* I, 267 and THEOSOPHY III, 494.) The New York *Herald Tribune* for Sept. 12, 1939, quotes Dr. Harold S. Burr of Yale as saying that a new field for the study of cancer had been opened by the discovery that there is "an 'electric aurora' within, and in the air surrounding, a living body." It is hoped that scientists will soon come to perceive the real significance of this "discovery."

"NATION OF INVALIDS"?

The inroads of chronic diseases, including cancer, have reached the point where public health officials see them as a menacing doom of modern civilization. Dr. S. S. Goldwater, Commissioner of Hospitals in New York City, said last year that "Chronic diseases are growing at a rate which suggests that America may some day become essentially a nation of invalids." (New York *Times,* July 23, 1939.) Dr. Ernest P. Boas, chairman of New York's Welfare Council, has proposed the establishment of a health center to study and deal with control of chronic disease. He points out that "while seventy years ago chronic diseases caused only one-fifteenth of all deaths, today they are responsible for as many as one-half." Those who are wont to brag of the extraordinary "progress" of modern medicine and of our great "scientific civilization," should regard in the light of teaching of Karma the modern tragedy of chronic disease:

> Whereas an acute infectious disease [writes Dr. Boas] quickly results in recovery or death, death from a chronic disease is preceded by years of suffering, so that the social significance of these chronic diseases cannot be measured by mortality tables alone.

CAUSES "OBSCURE"

> Although the pestilences have been brought under control, the great volume of chronic diseases form a plague of as great proportion as any to which mankind has been subject. It is a hidden and insidious plague, lacking the dramatic and fearsome qualities of a major epidemic. It is this that makes it all the more deadly, for its wide range is hardly recognized. Society has not yet learned of the toll that chronic disease takes in illness, death, and as a cause of destitution, and of disruption of family life.

> Chronic diseases are ever present and inescapable. They occur at all ages. If we are spared them in our youth they will almost inevitably overtake us in our older years. They are a dry-rot constantly weakening and destroying the social organism.
>
> Chronic diseases are for the most part obscure in origin. Among these the most important are diseases of the heart, arteries, kidneys and liver, organic affection of the nervous system, mental disorders, cancer, non-tuberculous diseases of the lungs such as asthma, the various forms of rheumatism, diabetes mellitus and other disturbances of the glands of internal secretion or of metabolism.

It is clear from the character of the diseases described that these are mostly *Karmic* afflictions, of which only the precipitating causes are "physical." True diagnosis of this general degeneration will come only when its causes are sought on the *moral* plane of human life.

Unjust Odium

The pat phrase, "materialistic science," sometimes comes too readily to the lips of theosophists and others of idealistic persuasion, without much consideration for the ameliorating factors in modern scientific thought. Science, it is true, is basically materialistic in that it studies only objective, physical relations; nevertheless, scientists, as a class, are by far more public spirited—more "socially minded," in modern parlance—than any other occupational division of society. The scientific journals of today are showing real concern over the problems besetting humanity. Honest self-criticism is frequent, and the sense of responsibility of scientists grows rapidly.

Some Other "Materialists"

Industry and finance, along with modern science, share the "honor" of building our vast and complex civilization, yet the invidious coupling of "materialistic" with "manufacturer" or "banker" is seldom heard. It would be best, perhaps, for us to realize that the materialism of modern life is a Karmic heritage of the race—of the butcher, the baker, the clerk and stenographer, as well as of the scientific worker. There are physicians who would like to dispense with serums, but find their patients demand the vicarious atonement, as they think, of "shots." Our common weaknesses fortify our common faults, in science as in all the rest of human life. Science and its materialism can no more damn us than bring our salvation. Each one must find his own way to a better life, and by so doing bring a better life to all. The following extract

from "The Public Relations of Science" by Dr. Wesley C. Mitchell, professor of economics at Columbia University (*Science*, Dec. 29, 1939), suggests that scientists are trying to do their part:

> From the social view-point, the most urgent item in the unfinished business of science is to increase knowledge of human behavior. If we had keener insight into individual psychology, we might not be able to alter fundamental drives, but we might be able to direct them into beneficent channels. Preaching righteousness doubtless prevents men from being as bestial as they might otherwise become. Appeals to reason prevent them from making as many errors as they otherwise might. But the moralist and the rationalist admit that the results of their efforts are grievously disappointing.

THE REAL PROBLEM

> Scientific men with any gift of self-analysis realize that they have their own share of selfishness and animosities. To subdue traits in oneself is hard enough to give an inkling of the difficulty of controlling them in society at large. Perhaps, and perhaps is all we can say, if we can come to a clearer understanding of how we behave, we can learn how to condition men so that their energies will go less into making one another miserable. . . .
>
> For a long time to come we shall have to form our opinions on many social issues in the light of common sense rather than of science. Knowledge of past experience should prove helpful in this uncertain process, and advice from specialists who have studied this experience should be sought. But wise technical advisers in these difficult matters will not pretend to certitude. As citizens we shall do well to suspect the intelligence, the candor or the disinterestedness of those who promise sure cures for social ills. . . . We can promote general understanding of the methods and results of science through our own writings or those of allies more skilled in popular exposition. These things we should do, not as high priests assured that they are always right, but as workers who have learned a method of treating problems that wins cumulative successes, and who would like to share that method with others.

BRAIN-SIZE AND INTELLIGENCE

In 1888, H. P. Blavatsky wrote in *The Secret Doctrine:* "The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject." (II, 168 fn.) A similar view was held by the late Dr. Henry H. Donaldson, world famous neurologist and brain specialist. Dr. Donaldson was a director of Pennsyl-

vania's Wistar Institute and a founder of its collection of 200 brains from scholars, idiots and ordinary persons. According to the New York *Times* of Jan. 7:

> For thirty-five years Dr. Donaldson studied the collection on the basis of weight, size and structural formation, but he died at the age of 81 without reaching a conclusion on his many theories. He willed his own brain to the institute.
>
> In one of his last papers, Dr. Donaldson indicated that the health of the bloodstream, not the size, weight or contour of the brain, accounted for the superior individual.

Blood may in some ways reflect the qualities of the "superior individual," but blood, no more than brain, can be regarded as a "cause" of intellectual or any other human excellence. There are, however, certain characteristics of the brain, irrespective of size, which are definitely indicative of the inner intelligence, as a study of the section on "The Races with the Third Eye" in *The Secret Doctrine* would reveal. Among other things, H. P. B. says that "the intellect of any man may to some extent be gauged by the development of the central convolutions and the forepart of the cerebral hemispheres," adding the important qualification that "these are only physical correspondences; just as the ordinary human brain is the registering organ of memory, but not memory itself." (II, 301.)

Education in Selfishness

In *The Key to Theosophy* H. P. B. noted the tendency of the commercial and practical elements in modern education to supplant "the effete orthodox and classical." The reason is simple:

> The objects of this branch of education are, then, pounds, shillings, and pence, the *summum bonum* of the XIXth century. Thus, the energies generated by the brain molecules of its adherents are all concentrated on one point, and are, therefore, to some extent, an organized army of *educated* and speculative intellects of the minority of men, trained against the hosts of the ignorant, simple-minded masses doomed to be vampirized, lived and sat upon by their intellectually stronger brethren. Such training is not only *untheosophical,* it is simply UNCHRISTIAN. Result: The direct outcome of this branch of education is an overflooding of the market with money-making machines, with heartless, selfish men—animals—who have been most carefully trained to prey on their fellows and take advantage of the ignorance of their weaker brethren! ("Theosophy and Education.")

WHAT PRICE "POWER"?

The fruit of this sort of training should be abundantly evident to the present generation, which has no choice but to gather the harvest. The following paragraph, taken from the New York *Times* of March 5, while dealing with English education, applies throughout the West. It tells exactly the same story of education today:

> The dominant desire of children up to the age of 13 or 14 is power, says a study issued by the Columbia University Press. In answering a questionnaire as to what person they would most wish to resemble, more than 50 per cent of 2,420 students in the schools of Exeter, England, gave as a reason for their choice the possession of power and wealth. Fifteen per cent of the children gave the answer "to do good" as their reason, but this answer was given only by the older children, and "looks suspiciously like a disguise for the desire for power, but one more possible and more morally respectable than crude power."

A STORY OF "PAST LIVES"

The opening paragraph of *The Nazarene,* a new novel of the life of Jesus by Sholem Asch, contains these words:

> Not the power to remember, but its very opposite, the power to forget, is a necessary condition of our existence. If the lore of the transmigration of souls is a true one, then these, between their exchange of bodies, must pass through the sea of forgetfulness. According to the Jewish view we make the transition under the overlordship of the Angel of Forgetfulness. But it sometimes happens that the Angel of Forgetfulness himself forgets to remove from our memories the records of the former world; and then our senses are haunted by fragmentary recollections of another life. They drift like torn clouds above the hills and valleys of the mind, and weave themselves into the incidents of our current existence. They assert themselves, clothed with reality, in the form of nightmares which visit our beds. Then the effect is exactly the same as when, listening to a concert broadcast through the air, we suddenly hear a strange voice break in, carried from afar on another ether-wave and charged with another melody (p. 3).

This is a popular book which makes the doctrine of reincarnation its foundation. The tale is told by those who remember their lives on earth at the time of Jesus. Of similar interest is a story of after-death experience, strongly colored with Theosophical ideas and well worth reading—"First Port of Call," by Elizabeth Jordan, in the *Ladies Home Journal* for April.